

## Topics of Interest

### MORNINGS LOST

In the early morning, before the bustle and dust of the day—that's the time the birds sing their sweetest—that's the time when nature is fresh and beautiful—it's also the time when our minds are most open to God and His blessings. But we foolish humans are so prone to prowl around for two or three hours after dark, (even these long, summer days), that we have to pull down the blinds on two or three hours of glorious morning sunlight that God meant for an inspirational beginning for the hot and busy day ahead. Jesus rose early so that He could draw strength for the day through prayer and communion with God. That we miss by letting the morning hours slip by without lifting our hearts to God!

Life as well as the day has its morning. Think of the years of childhood. The grime and dust of years of sinning has not yet had time to settle over the young hearts to dull their freshness, nor to harden them to stubborn resistance nor to paralyze them with indifference. How receptive to the voice of God and to the melodies of heaven are the children! No wonder Jesus said of them, "Of such is the Kingdom of God."

I have met folks who say, "I am not going to teach my child anything about God, but I will let him grow up and then he can form his own opinions about God and religion." And such folks claim to be broadminded and fair! In reality they keep their children sleeping in spiritual ignorance and sin through precious morning hours with all blinds down against God's truths about sin and grace. And when nearing noon, the erstwhile child bestirs itself spiritually it is with a mind that already has been directed and grooved by godless thinking; with an eye so used to the darkness that it is merely dazed by the light; and with a soul contaminated with the dust and smudge of sin. Though God's grace can save such a soul, too, it seems that the proportion so saved is progressively less. Then, too, so much of life has already been wasted.

Let us all by word and life so point our children to God that life's precious morning be not lost, but a strengthening and inspiring prelude and preparation for a life of blessing to man and glory to God. —A. K. H.

### Canadian Lutheran Bible Institute Bible Camp

The Camp was held at Sylvan Lake, July 28-August 3. The attendance was the highest for many years and a blessed week was spent in the sharing of the Word of God, and in Christian fellowship. Pastor L. Tengbom gave studies in Deuteronomy, chapters 1-11; Pastor K. C. Grundahl in the Epistle to the Hebrews; Pastor T. W. Maakestad in "The Journey from Egypt to Canaan." It was interesting to note the inter-relation of these studies. This augmented the unity of the message. Those who spoke either at the chapel hours or the evening services were: Pastors Tengbom, Maakestad, Grundahl, Haave, Johansen, Morstad and Vinge, and Joseph Johnson, Philip Anderson, Fred Haugen, Daniel Vinge, and Alfred Tysseland. Mr. Herbert Erikson spoke at the morning service. Five services were held on Sunday: Sunrise service 6:30 a.m.; children's service 9:30 a.m.; morning service 11 a.m.; afternoon service 2:30 p.m.; and evening service 8:00 p.m.

Although this camp usually follows

## Power For This Hour

### The Book of Acts and Church Methods of Today

Pastor I. J. Saugen, Director of Evangelism, Edmonton Circuit

We live in a world far removed from the first century Christianity. Our outlook is so vastly different. Our machine age has taught us accomplishments in terms of material things. Modern communications have brought the world to our door. Events, news and books are so plentiful that we have little time to look back over the centuries to the inception of the Church.

Modern church work is also affected. There is a clamour for bigger and better churches, larger gatherings, more effective organizations, more systematic and businesslike methods. The whole trend of thought is 20th century progress.

In the Book of Acts we have Christ's program for the Church mapped out. As the Four Gospels give us the life and teachings of Jesus, the Book of Acts gives us that same life and teachings made active by the Holy Ghost in the Christian Church. At the very beginning of the book, we have the program formulated, the means whereby it is to be accomplished, and the scope of the work. The apostles preached and administered the means of Grace and the whole church witnessed to the power of Christ and no worldly power could stop them. The result was that the church in five or six years became established in Judea, Samaria and Galilee. How was this possible? Through meditations and prayer and faithful observance of the Lord's Supper, the church received power to witness and preach so sinners were converted and believers were strengthened in faith.

In our church work today, we are prone to think of successful work in terms of methods, and the moment we mention methods our attention is directed to things of men. I am certain that the early Christian Church never thought of methods. It was Christ as the Lord and Redeemer that filled their minds and hearts and love for Him which made them witness to His saving power. Hence, there was a freshness of life manifested among the believers, a spontaneous expression of faith which resulted in people everywhere taking cognizance of the fact that they had been with the Lord.

This is something we need to bring back into our organized church work. We lack the sense of entrusted stewardship of life. We have to be urged, coaxed and begged to give time, talent, and substance to His work and then the response is meager. To overcome this laxity and to increase responsibility we organize and organize more, hoping by organizations to keep spiritual life going. Organizations are not the goal; they are only means to serve us in our witnessing for Christ.

When we think of this in connection with the program of evangelism being carried out in our Church, we realize that the program is only a means, a servant, whereby individuals and congregations are given directions, a means whereby all are urged to fulfill Christ's program in the world. But you and I must be vessels through which it works. It is to make Christ preeminent in life and service

the synodical camps and conventions, yet the C.L.B.I. camp seems to have its individual appeal. We thank God that C.L.B.I. can serve also in this way.

that is the goal. We read Acts 9:31: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." The program of Evangelism must first give us direction to our condition and lead us to the Source that awakens and strengthens spiritual life. Where life in the congregation has found its rightful relationship to Christ, the Head of the Church, we can hope and have the right to look for what is said about the Apostolic Church, "And the Lord added daily to the Church."

### A Refreshing Week

Vacation plans for myself and family had already been made when I read the announcement of the Lutheran Deeper Life Conference to be held at Medicine Lake near Minneapolis July 21-27. To attend this meant to give up our planned trip through Yellowstone Park. However, prayer led to the decision to substitute the Deeper Life Conference for Yellowstone, a decision which has given occasion for much personal thanksgiving to God.

The Deeper Life Conference was a week of rich spiritual blessings. Many of the messages searched my own heart deeply. Some perplexing questions were answered. These blessings were received in spite of the fact that I went to the conference with mental reservations as to the groups in charge. As a result of observing, listening and questioning, I have come to the conclusion that the Lutheran Evangelistic Movement deserves the whole-hearted support of every person who is interested in the salvation of souls.

A deep impression was made on me by the presentation of various independent Lutheran missions, especially the World Mission Prayer League. The zeal of these missionaries, and their willingness to sacrifice for the bringing of the Gospel to the heathen peoples of the world, puts us to shame for our coldness and selfishness. (The point of comparison here is us who stay at home. There is no suggestion that the missionaries who serve in the synodically controlled fields are not zealous and sacrificial in spirit.) Is that why these independent missions are often criticized? Is it not strange that we laud Abraham to the skies because by faith he went, not knowing whither he went, and because he was willing to sacrifice all to the Lord, and at the same time we criticize those few of our brethren who dare to follow to some extent the example of Abraham?

The unanimous testimony of the missionaries home on furlough was that God is faithful in providing for their needs. It was my privilege to speak personally with a woman missionary who on her way out to Nepal lost all her personal belongings when a train baggage car burned in India. "How did you fare then?" I asked. "Fine," she answered, "by the time I reached the field I had received in many unexpected ways ample replacements for my needs."

The next Lutheran Deeper Life Conference will be held July 19-25, 1948. If you have your vacation in July, include it in your plans. Support the Lutheran Evangelistic Movement

## Unity—

### A WORK OF THE SPIRIT

Read Ephesians 4:1-6

"... Giving diligence to keep the unity of the Spirit in the bond of peace."

With all the outward divisions of Christianity, one real unity of faith exists and always will exist, because it is a work of the Spirit.

Persons called to live in fellowship with God have certain traits to develop. Paul mentions "lowliness and meekness, with long-suffering, forbearing one another in love." There is a sense of living up to that which you believe in, "to walk worthily of the calling wherewith you were called." With the individual, unity is a matter of harmony of faith and practise.

But unity in our social relations with one another is another aim which we should have in life. This unity is manifest by the peace that exists among us. "Keep the unity of the Spirit in the bond of peace."

The idea of unity comes from God. His creation is complex, with much interdependence, the one on the other, yet there is unity to the praise and glory of God. It is the same in the work of redemption. Jesus, the Son of God, came to do the will of His Father. He said, "I and the Father are one."

God's purpose with us is one of unity too. He comes to dwell with us by faith. We shall dwell with Him in eternity. The Holy Christian Church is His body. There is only one body, the Holy Christian Church, and in this Church, every evangelical Christian denomination is a working agency.

The Spirit's work is to bring sinners into union with the Saviour. The Holy Spirit is the life-giving power. There is only one Spirit. To be a member of the Holy Christian Church you must have the Spirit. He is the Life.

Since the Christian Church is the congregation of believers, bound together by one Spirit and one faith, He draws men together into one society, with the same hope, the hope of heaven. What blood relationship, natural sympathy, friendship or identity of interests cannot accomplish, is accomplished by faith through the Spirit of God. He binds men together; men of different races and languages and customs; and these bonds are so binding that even death and the powers of hell cannot tear them apart. In the world to come, when faith turns to sight, all who have believed in Christ here on earth, will be found together before the throne of God. There, the unity that is now hidden from our eyes will be revealed in all its glory.

In speaking of what Christians have in common and what binds them together, Paul mentions, "One Lord, one faith, one baptism and one God and Father of all." The one Lord to whom Christians belong and whom they serve, is Christ, who has redeemed them with His precious blood. In Him they believe, in His name they have been baptized, and Him they have put on as their robe of righteousness. Through Christ all believers know God as a Father. Christian unity is a work of the Spirit, and His supreme purpose is to unite us with God.

—G. E. M.

with your interest, your prayers, your gifts. Support the World Mission Prayer League likewise. Subscribe for their publications, "Evangelize" and "World Vision," each \$1.00 a year. Send subscriptions or gifts for either to 628 Andrus Building, Minneapolis 2, Minnesota. —G. O. Evenson.



## The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge,  
Drawer 400, Camrose, Alberta.  
Business Manager: Joseph B. Haave,  
Admiral, Sask.

W.M.F. Editor: Mrs. Gilbert Hoyme,  
Camrose, Alta.

Y.P.L.L. Editor: Luther S. Olson,  
Camrose, Alta.

Published: 5th and 20th of the month.  
Subscription: \$1.00 a year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Authorized as second class mail,  
Post Office Department, Ottawa.

Printed by  
THE WADENA NEWS,  
Wadena, Sask.

### OUR CHRISTIAN SCHOOLS

Hundreds of young people of high school age have attended the Bible Camps held in our district this summer. At almost every camp someone representing our Christian schools has been present. In this way there has been a direct contact with the constituency of each school. It is a fine way for the teachers and the prospective and former students to meet—under the influence of the Word of God at Bible camp.

Camrose Lutheran College offers again opportunity to prepare for effective service in God's Kingdom through Christian training in high school years. Besides grades X, XI, and XII and commercial training, there is offered classes in Christianity, plus Christian activity through the Christian Service Group and other aids for Christian living and Christian service. Enlargement of the quarters this year will provide for a greater number to take advantage of the blessings of this school.

The Saskatchewan Lutheran Bible Institute offers the same high school training, and a full Bible School course. This Bible School course consists of two years of three terms each. Here, too, there is opportunity to develop Christian character through the various Christian activities of the school. Stress is placed upon the private devotional life of each student.

Thus these schools are a tremendous influence in the lives of our young people and through this training of these young people our church receives the workers greatly needed.

The Canadian Lutheran Bible Institute, too, fills a large place in directing the lives of young people in helping them to become grounded in their own personal Christian lives, and in training them for effective service. The influence of this school permeates the various Lutheran synods connected with the school. It reaches also to those outside the church and its influence extends to our mission fields. The Lutheran students attending come from different synods and from various backgrounds but under the study of the Word, a bond of unity and fellowship is fused under the work of the Holy Spirit. God has used this institution for the furtherance of His Kingdom.

### NEW SERIES OF ARTICLES

Principal G. Loken of SLBI has written a series of articles entitled: "I Believe in God the Creator." In this series he deals with the theory of evolution. Editor Schmidt of the Lutheran Voice has this to say concerning these articles:

"We have regarded this series of articles so important for our young people that we are having them reproduced, printed on good paper the size of paper in loose leaf notebooks. One pastor recently ordered 100 for distribution among his catechumens and young people generally. They are to be had at one cent each, postpaid, if at least 25 are ordered. The article in this issue and the first one of November last will be available shortly. The latter perhaps at a

slightly higher price, because the type must be reset. They are being sent out at cost."

Our schools will soon reopen. Here is practical, helpful material that can be used.

### The Home For the Aged in Alberta

The director of the appeal in Alberta, Pastor G. J. Ostrem, reports a very fine response after about two weeks of work in behalf of the Alberta Sunset Home. A genuine interest is manifest that translates itself into practical deeds by generous giving. Although only a small portion has been touched, yet it is indicative of a fine response in answer to the decision made at the district convention. Perhaps it is not boasting to contend that when our people are presented with a real opportunity to undertake a great task, they will respond. It is heartening to see that our faltering decision, because we can see so little into the future, are underscored with the Lord's approval as success crowns the efforts. May the Lord continue to lay the cause of the aged upon the hearts of our people. To Him be the glory!

## Current News

### The Camrose Week

The Central Alberta Norwegian Lutheran Inner Mission Society held its 30th annual Camrose Week in Camrose Lutheran Church June 29-July 6. Pastor J. O. Gisselquist of Minneapolis, Minn., and Pastor A. E. Windahl of Newark, Illinois, were the guest speakers. Pastor Gisselquist has been with us at previous occasions, but it was Pastor Windahl's first visit. The attendance was very fine with overflowing meetings the two Sundays. On Sundays Norwegian services were held at CLBI and English at the church.

On the last Sunday Pastor Vinge opened with prayer. A message was brought by Pastor Magnus Dahlen of the Department of Charities. The morning message was given by Pastor J. O. Gisselquist, speaking on Hebrews 7:25. He spoke of the sleeping people of our time. To those who have heard and neglected the judgment will be swift and certain. It will be more tolerable for Capernaum, Sodom and Gomorrah. He referred to Jesus dealing with the woman at the well. It is only through Him she obtained living water. Ralph Dahl sang, "I Heard the Voice of Jesus Say," at this service.

On Sunday afternoon Pastor Gisselquist gave an inspiring address at 2:30 p.m., to about 160 children and afterwards spoke in Norwegian at CLBI. The children lifted an offering to missions.

Pastor Windahl spoke at 3 p.m. on Isaiah 29, stressing the need of intercessory prayer. God must wonder at times at our lack of intercession when we see the many who are going into a Christless eternity. How many Christians are putting prayer first? Satan laughs at our organizations unless they are backed by prayer. Elijah prayed, and there was no rain. He prayed again, and rain fell. If you have praying parents seek the Lord before He has to use desperate measures. Are you praying for a revival in this town? Get on your knees and pray. A mixed quartette sang.

Yes, we truly had a blessed Camrose Week. The Intermission Society wishes to express appreciation to Pastor Gisselquist, Pastor and Mrs. Windahl, and all those who took part in singing or contributed to the success of the Camrose Week in any way. The next Camrose Week will be held June 27-July 4, 1948.

Nels Grue, Secretary, Kingman, Alta.

### WANTED

Wanted by the Lutheran Church of Robinhood, a second-hand organ, in good condition.

Mrs. H. Wood, Secretary,  
Robinhood, Sask.

## GIFTS FOR BETHANY SUNSET HOME

Rev. A. M. Vinge, Camrose, Alta.

Dear Pastor and All Friends of the Bethany Home: Again I wish to thank you, each and every one, for your fine contributions both in cash and natura. My wishes are you may receive much joy and happiness in remembering the Aged. With kindest greetings, I am,

Sincerely yours in the Service,

SISTER MARIE WEIKS.

### CASH DONATIONS

#### Bawlf, Alberta

In memory of Alex Olsen—Leonard and Olga Melby and C. Cleven, \$2.00.

In memory of Mrs. G. Rollevstad—Lasse Lassesen, \$3.00; Mr. and Mrs. V. Olofson, \$1.00; Mr. and Mrs. H. Storvik, \$2.00; Leonard and Olga Melby, \$1.00; Mr. and Mrs. Carl Cleven and Ernest, \$2.00; Mr. and Mrs. Ed. Erickson, \$2.00; Mr. and Mrs. M. Mathison, \$1.00; Mr. H. T. Hendrickson, \$1.00; Mr. and Mrs. J. Fjalestad, \$1.00.

In memory of Mrs. M. Wikoss—Mr. and Mrs. A. B. Zemlicka, \$1.00; Mr. and Mrs. P.

### NEWS FROM HERE AND THERE

#### Threatens Danish Clergy 'Strike' If Women Are Ordained

Copenhagen (RNS)—A "strike" of 500 clergymen belonging to the Inner Mission of the Danish State Lutheran Church has been threatened if women are permitted to enter the Lutheran ministry.

The threat was made by Pastor Christian Bartholdy, chairman of the Inner Mission, who declared he is "absolutely opposed" to women as clergymen and asserted that if they are permitted to take holy orders he will call a protest strike of pastors.

The question of women clergymen came to the fore recently when all but one of Denmark's nine Lutheran bishops announced they will refuse to ordain a young woman theological graduate who wants to become the country's first minister of her sex. The woman is Miss Johanne Anderson who has been offered a post as minister by a Lutheran congregation at Noerre Alslev, Falster, if she is properly ordained.—Ansgar Lutheran.

### Protestant Groups Meet Each Month

Episcopalians, Baptists, Methodists and other Protestant groups in Panama meet every month for discussion of mutual problems, including a recent law which taxes all church property except the Roman Catholic. Tax collectors, showing the tolerant spirit of most Latin Americans, profusely apologize to the Evangelicals for having to carry out their distasteful task.

In a sermon during his American tour, Pastor Martin Niemöller said: "Today all the world is looking for peace. Where is it to be found? Look into Cell No. 34 in Dachau on Christmas Eve, 1944. It is there." On that occasion Niemöller was asked to administer the Lord's Supper to six fellow prisoners, enemies of his own country. They included a Dutchman, a Briton, a Yugoslav, a Macedonian and two Norwegians.—Onward.

### Lutheran World Federation Constitution Signed

Thirty-nine Lutheran leaders from twenty-two countries signed the constitution adopted by the Lutheran World Federation in Lund, Sweden. The U.S. Lutherans had an official delegation of forty members, and were also represented by ninety-six visitors.

### New President of World Federation

Professor Anders Nygren of Lund University was elected as president of the Lutheran World Federation. Dr. J. A. Aasgaard was re-elected to the executive committee. The new members are: Dr. Anders Nygren of Sweden; Bishop Johannes Smemo of Norway; Archbishop Aleksis Lehtonen of Finland; Bishop N. Beste of Germany; Archbishop Theodore Grundbergs of Latvia; Bishop Lajos Ordass of Hungary; Rev. J. Lakra of India and Charles Dalbruk of France. The Lutheran Church is indeed an International Church.

M. Bergquist, \$2.00; Mr. and Mrs. O. E. Olesberg, \$1.00; Mr. and Mrs. S. Gjelsvik, \$1.00; Mr. and Mrs. K. O. Eggen and Sister M. Weiks, \$2.00; Mrs. Betty Olson, \$1.00; Mrs. S. Molstad and Harold, \$1.00; Mrs. L. Erickson, \$1.00; Mrs. I. Haugen and Boys, \$1.00; Mrs. G. I. Anderson, \$1.00; Knudt Larson, \$1.00; Mrs. Jette Stenvig, \$1.00; Hans Nelson, \$1.00; Mrs. G. Ottesen, \$1.00.

In memory of Rev. N. R. T. Braa—Mrs. I. Haugen and Boys, \$1.00; Mr. and Mrs. M. Owren, \$1.00; Mr. and Mrs. G. Sanden, \$1.00. Easter Treat—Mrs. Bergit Johnson, \$5.00.

In memory of Mr. M. Brager—Mr. and Mrs. O. Fadum, \$2.00; Mr. and Mrs. G. Sanden, \$2.00; Mr. and Mrs. Lyle Cleven and Carol, \$1.00.

In memory of Mrs. C. Larson—Mr. and Mrs. O. Leiren, Thelma and Oscar, \$2.00; Mr. and Mrs. N. L. Kvitem, \$1.00; Mr. and Mrs. A. Mosand, \$1.00; Mr. and Mrs. K. O. Eggen, \$1.00; Mrs. Haugen and Boys, \$1.00.

In memory of Mrs. J. Christianson—Mr. and Mrs. A. Mosand, \$1.00; Mr. and Mrs. N. L. Kvitem, \$1.00; Mrs. G. I. Anderson, \$1.00; Mrs. B. Maon and Mrs. M. Johnson, \$1.00; Mr. and Mrs. A. B. Zemlicka, \$1.00; Mrs. T. Kjenner, \$1.00; Alfred Petrick, \$2.00; Mr. and Mrs. H. Moan, \$1.00.

In memory of Mrs. Ellefsen, Enchant, Alta. Mrs. G. Ottesen, \$1.00.

In memory of Mrs. R. Aker—The Lomness and Ross families, (Roy, Isa, Sigrid, John, Jackie, Harvey, Pat and Aunt Julia), \$7.00; Mr. and Mrs. F. Sorensen, \$2.00; Mr. and Mrs. S. E. Sorensen, \$1.00; Mr. and Mrs. G. Sanden, \$1.00; Mr. and Mrs. Oscar Olsen, \$1.00; Mr. and Mrs. C. Hendrickson, \$1.00; Mr. and Mrs. R. Vassberg, \$3.00.

#### Buttefield, Minn., U.S.A.

Friends of Mr. Ole Hoodlvedt (in his memory), \$10.00.

#### Camrose, Alberta

In memory of Alex Olson—Mrs. M. Wagner and family, \$1.00; Annie Beckman and B. Bresterfied, \$3.00; Mrs. B. Toepfer, \$1.00.

In memory of Mrs. Knudsvig—Mrs. George Sater, \$2.00; Camrose Ladies' Aid, \$5.00; Mr. and Mrs. C. A. Magnusson, \$1.00.

In memory of Rev. N. R. T. Braa—Mr. and Mrs. H. P. Schlitt, \$3.00.

In memory of Mr. M. Brager—Mrs. A. Beckman, \$1.00.

In memory of Mr. Snider—Mrs. Sarah M. Brown and family, \$2.00.

In memory of Mrs. Bjaaland—Camrose Social Credit Group, \$2.00; Mr. and Mrs. Stark, \$1.00; Camrose Ladies' Aid, \$5.00; Mr. and Mrs. C. A. Magnusson, \$1.00; Mr. and Mrs. R. D. Link and family, \$2.00.

In memory of T. Bockey—Mr. and Mrs. Rosendahl, \$1.00; Mr. and Mrs. Melvin Severson, 50c; Mr. and Mrs. Tony Broen, \$1.00; Mr. and Mrs. Clyde Thomas, \$1.00.

In memory of Mrs. R. Aker—Mr. A. H. Olsen, \$1.00.

#### Chicago, Illinois

Mrs. K. T. Petterson, \$5.00.

#### Claresholm, Alberta

Nidaros Lutheran Ladies' Aid, \$10.00.

In memory of Grandma Johanna Jorgenson: Dorcas Lutheran Ladies' Aid, \$15.00; Mr. and Mrs. Artun Fjordbotten, \$5.00.

#### Dawson Creek, B.C.

In memory of Kristina Reinertson—Mr. and Mrs. Carl Dahlen, \$1.00; Mr. and Mrs. Albert Dahlen, \$1.00; Mr. and Mrs. H. Fich, \$1.00; Mr. and Mrs. Thorval Sandnes, \$1.00; Mr. and Mrs. J. Johnson, \$1.00; Mr. and Mrs. Arnold Dahlen, \$1.00; Mr. and Mrs. Arnold Neste, \$1.00; Mr. and Mrs. Raymond Torgrimson, \$2.00; Mr. and Mrs. Selmer Dakken and family, \$2.00; Mr. and Mrs. G. Torkelson, \$2.00; Mr. and Mrs. Fred Davis, \$1.00.

In memory of Kristina Reinertson—Helen and Ardella Dahlen, \$1.00; Knut Ellingson, \$1.00; Mrs. A. Christianson, \$1.00; Rev. and Mrs. Mathre, \$1.00; Doe Creek Ladies' Aid, \$5.00.

(Continued on Page 4)

## Study to Show Thyself Approved

The anchor of the Christian Life is Christ.

Christ is found in the Word. C. L. B. I. offers study of God's Word and subjects related to Christian life and service, Christian Fellowship, and opportunities for service.

Registration Monday, Oct. 27, 1947

No Tuition. Five-Month School Year

Board \$3.50 per week

Address all inquiries to

THE CANADIAN LUTHERAN  
BIBLE INSTITUTE

CAMROSE

ALBERTA



Jeg er den gode Hyrde.  
Joh. 10:11

# Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit  
liv til for faarene.  
Joh. 10:11

Wadena, Sask., Andet No. i August, 1947.

## Gjør Dette

13 s.etter tref. Lk. 10:23-37

Den lovkyndige spurte Jesus om hvem hans neste var for aa faa ham til aa uttale seg om hvor langt et menneske skal gaa i sin kjærlighet. Det synes som om han ville vekke en diskusjon om spørsmålet, og at han saa haper at han skal faa Jesus til aa inrømme at der dog maa være rimelige grenser for kjærligheten. Hvem av oss merker ikke at vi er i slekt med denne lovkyndige?

Kjenner vi ikke alle den samme lyst hos oss til aa trekke snevre grenser for nestekjærligheten? Hvem kan vente av meg at jeg skal interessere meg for den gamle mannen og kvinnen paa gamlehjemmet som staar meg saa fjernt. Og at jeg skal gjøre noe for den syke og fattige? Eller for det menneske som er saa ubehagelig og virker saa frastøtende paa meg?

Jesus river ned alle disse selvlagede grenser. Ved aa fortelle om den barmhjertige samaritan vil han lære oss, — og lære oss det saa at vaar samvittighet maa gi ham rett, — at kjærligheten, hvor de er ekte, aldri søker aa slippe unna saa lett som mulig, men med glede gjør saa mye den bare kann.

Samaritaneren gir seg ikke først til aa undersøke hvem denne mannen er som ligger halvdød og blodig ved veikanten. Det er et **menneske** skapt i Guds bilde. Og det er nok for ham. Da han opdager at dette menneske er en jøde, — en av dem som forakter og skyr hans eget folk, saa avkjøler det slett ikke hans iver og varme for det stakkars menneske. Han tar seg personlig av mannen. Han gjør alt for aa lindre hans smerter og læge hans saar. Han ofrer seg for ham til det ytterste.

Slik vil Jesus at min og din kjærlighet til Nesten skal være. Kjenner vi ikke i vaar samvittighet at Jesus har rett? Hva da? Gaa hen og gjør likesaa. Og du skal ikke trenge aa gaa langt før du finner noen Gud har lagt i din vei som trenger din hjelp. Millioner i Europa og andre deler av verden lider framdeles under krigens forferdelige resultater. Disse roper paa vaar hjelp idag. Luthersk Verdensaksjon er den barmhjertige samaritan, men kan ikke være det uten at du ogsaa er en slik Vær barmhjertig, vær kjærlig mot alle de som er i nød, selv om du skulle bli missforstaatt. Hold ikke op aa vise kjærlighet. Og gi av dine midler. Hold ikke op aa gi av dine penger. Gud holder ikke op aa gi deg av sine gaver.

Den som kunne være kjærlig som Jesus var det. Vil det ikke riktig gaa for deg? Mislykkes det gang paa gang. Vi kjenner at vi er selv som han som falt blant røvere. Jeg elendige menneske! hva skal jeg gjøre?

Dersom du maa klage slik, saa tap ikke motet. Jesus vil være din barmhjertige samaritan. Han har selv gatt den samme vei gjennom menneskelivet. Han kjenner vanskelighetene og fristelsene. Og han ynkes inderlig over deg.

Hvis du som sukker etter naade, merket hvordledes han stille bøyer seg ned til deg og hvisker til din bange sjel: Dine synder er deg forlatte salig at du ser hva du ser og hører hva du hører. Og der skulle smelte noe inne i deg, ditt hjerte vil utvige seg. Og da vil du selv bli mere og mere lik den barmhjertige Samaritan, Jesus selv. Og en av hans etefølgere paa jord som kjenner det som en forrett og en glede aa faa gyde evangeliets olje og vin, i svidende,

**Spørsmål:** Da jeg satt paa aarsmøtet i Bismarck denne sommer, blev der gjort et spørsmål: Hvad menes med en "wordly church"?—og det maa vel oversettes en verdslig kirke eller menighet. Den som spurte fikk ikke noe bestemt svar. Kan du gi noe svar paa dette spørsmål?

\* \* \*

**Svar:** Jeg satt ogsaa og hørte paa denne diskusjon om levende menigheter, og jeg la merke til at der var en som ville vite om den menigheter han betjente var en verdslig menighet. Der var naturligvis ingen som kunne svare bestemt paa dette spørsmål, men der blev nevnt at der var ting som gikk i svang i menigheter der gjorde dem verdslige.

Det kom an paa hvilken stilling en menighet tok til drikken. Der hvor der var drikk og utskjeielser av den slags, der ville man finne verdslighet, og denne verdslighet satte sitt preg paa menigheten paa stedet.

Der hvor der var dans og kortspillag blandt menighetens folks, der ville man finne at dette satte et meget verdslig preg paa menigheten.

Der hvor menighetens folk ogsaa tilhørte saadanne foreninger, hvor der bedes bønner og hvor man har religiøse ritualer ved begravelser, men hvor Kristus er utelukket som sann Gud og verdens frelser, det virker verdslighet i menigheten.

Dette var ting som blev nevnt under diskusjonen i Bismarck, men vi kan ogsaa tilføie, at der er saa meget der kan verdsliggjøre en menighet.

Vi husker beretningen om den rike farmer eller bonde. Alt det der opptok hans sinn og tanker var aa tjene penger paa farming og han tenkte bare paa hvor godt han skulle faa det naar han endelig hadde faatt alt i hus og hadde forraad i mange aar. Han skulle da slaa sig til ro æde, drikke og være glad. Hvis denne mann tilhørte en menighet, da var han med aa gjøre denne menigheten verdslig. Hvis nu den største del av menigheten er verdslige folk, der kun lever for denne verden, da kan man lett forstaa at det da blir en verdslig menighet.

I en saadan menigheten kan der jo være en del Guds barn — børn eller voksne. Disse hører ikke til den verdslige del av menigheten. De er levende medlemmer. I en saadan menigheten har man Guds ord og sakramentene. Guds aand virker igjennem disse midler, og derfor har man det der kan gi liv og omdanne denne menighet til at der blir mer aandelig liv innen menigheten.

Spørsmålet blir: Hvad skal man gjøre dersom man maa tilstaa at der er megen verdslighet innen menigheten?

Det nytter ikke aa løpe fra det hele og si: I denne menighet er der bare død. Det er bare verden. Det er bare verdslighet.

Jesus vil ikke at man skal gi opp arbeidet i en saadan menighet. Jesus sier selv i et av sine brever til en slik

saarede sjele saa vel som aa hjelpe alle lidende materielt eter som Gud har betrodd deg midler og evner. Gjør dette!

Aa, hev du høyrst den graaten saar Som klager gjennom verdi vaar Fraa alle deim som bløder, So lat din hug som stormjagd fjord Deg driva fram i Jesu spor, Han huggar, heilar, grøder.  
(Rev. Landstad 551)  
—H. Arnholt Strand

## Litt Sjelesorg

menighet; Se, jeg staar for døren og banker osv. Vi maa derfor arbeide slik at Jesus kan faa banke paa hjerterdørene. Det er da at der skjer dette store Under at sjelee vaakner og ser sin nød ag inbyder Jesus til aa komme inn. Det er da at det begynner aa bli aandelig liv i en menighet. Jo flere der blir omvendt til Gud, jo mere liv, og skulle det lykkes at der blev en vekkelse som grep om sig i menigheten, da kunne man begynne aa tale om en levende Gudsmenighet.

Gaar det virkelig an aa tale om døde menigheter? Jesus skriver til menigheten i Sardes: Du har navn av at du lever, men du er død. Imidlertid maatte der være noen levende igjen i menigheten; ti han sier: Bli vaaken og styrk det annet, som var paa vei til aa dø.

Dette gir mot til aa holde paa aa arbeide medens det er dag og forsøke aa redde hvad som reddes kan.

Skal forkyndelsen være rett, da maa der prekes slik at folk faar den rette forstaaelse av aa være medlem av en menighet.

Det gaar jo ikke an aa tale til menighetens folk som om de alle var levende Guds barn, og som en følge derav at dette er en levende menighet. Paa den maate kan man bedra sine folk for tid og evighet. Ordet maa forkynnes slik at de ufrelste forstaa at de trenger aa bli omvendt til Gud, og at det hjelper ikke aa ha navnet i en kirkebok, men at navnet maa være skrevet i livsens bok.

Det trenges aa rope ut idag: Vaakn opp, du som sover; staa opp fra det døde at Kristus kan lyse for dig.  
S. H. Njaa.

**Dette gjorde jeg for deg, hva har du gjort for meg?**

Da jeg forste gang med alvor i sinnet og et mottakelig hjerte sto foran disse ord og de ble levende for meg, ble de en alvorlig preken. Jeg visste meget godt at Jesus var død for min synd, men jeg hadde aldri for tenkt over at ikke jeg gjorde noe igjen for ham. Det ble saa alvorlig for meg. La oss vie vaart liv til hans tjeneste og i alle ting forsøke aa gjøre hans vilje. Han vet at vi ingen ting er i oss selv, alt har vi fra ham, og det er av naade vi blir frelst. Men hver liten ting vi gjør for andre i kjærlighet, gjør vi for Jesus selv. Han sier: Gaa ut og gjør alle mennesker til Jesus disipler!

La oss aldri bli trette av aa spre Guds evangelium videre til andre, betale paa gjelden, fortelle endre om Jesu uendelige kjærlighet til fortapte syndere, vise andre hen til Jesu kors.

Men først og fremst, la oss leve slik at andre faar lyst til aa følge oss paa vegen dit Jesus har beredt rom for alle som vil være hans disipler.  
—Anna Gudim.

## FORSØM DOG EI GUDS MENIGHET

Forsøm dog ei Guds menighet; der skal du veien lære og Gud i troens enighet med dine brødre ære. Din andakt tende deres an, og deres din opptende, at felles lov mot himlen kan som fra ett hjerte brenne.

Naar Ordet ved troen faar regjere i hjertet, da blir Ordets dyder hjerterets dyder, som jernet blir glohett av ilden.—Luther.

## I Brennpunktet

Høre og gjøre

Ofte la Jesus sine disipler paa hjerte at det ikke var nok aa høre hans ord. De maatte ogsaa handle etter dem. Den som hører mine ord og gjør etter dem er lik en forstandig mann, sa han. Og videre lød det: Ikke alle som sier, Herre, Herre, skal komme inn i himmelen, men den som **gjør** min himmelske Fars vilje.

La ingen som vil være en kristen glemme dette. Mange har saa lett for aa se det slik at vaare andaktsstunder er til for at de skal ha en liflig stund og saa gaa ut aa være akkurat som de var før.

Den gamle sveitserbiskop Frans av Sales innskjerper at vi ikke maa bli staaende med "almindelige følelser" og "en bevebethe i øyeblikket", men at dette maa omsettes i viljebeslutninger. Biskop Frans bygger dette opp helt organick-psykologisk: "Dersom din oppbyggelige betraktning har idag samlet seg om Jesu ord paa korset (Fader, forlat dem), saa er det sandelig godt at du kan bli grepet om hjertet og rørt over hva du her er vitne til. Men ennaa bedre er det at det i hjertet oppstiger et ønske om at du selv kan elske dine fiender og be for dem. Men jeg sier deg at endog dette har bare lite aa bety dersom du ikke tilføyer en ganske spesiell beslutning, f.eks. Jeg skal sandelig ikke være vred paa min nabo for det han sa om meg sist, osv. Baketer gjelder det at du fastholder dine beslutninger, og benytter alle høve du faar til aa praktisere dem."

Taler ikke den gamle biskop sanne og sindige ord her? Ligger de ikke helt paa linje med apostelen Jakobs ord: Være ikke bare ordets hørere, men ogsaa gjerningens gjørere. Ma ingen likne mannen som saa seg i speilet og straks glemte hvordan han saa ut. Da daarer vi oss selv.—H. A. S.

## BILLIG KRISTENDOM

Mon ikke mange kristne har mistet sin kraft fordi de begynte aa praktisere en kristendom som intet kostet eller minst mulig? Men en billig kristendom er en saltløs kristendom. Aa fornekte sig selv, aa ofre, aa lide noe for Kristi skyld, det er veien til aa bli sterke i Herren og i Hans veldes kraft.—Johs. Brandtzæg.

Jeg er en synder, sier sjelen, og Gud er retferdig og hellig, hans lov er blit brut av mig, derfor maa jeg hvis jeg vil vente at frelses, fremforalt være bedrøvet over min synd, dernest vende mig bort fra den, efterstrebe det gode, følge lovens bud og evangeliets formaninger, og saa haape paa at Gud for Kristi skyld vil tilgi min synd.

Men det er ikke veien til Gud som en faar i Kristus, men netop den vei som utøveren av lovens gjerninger tenker at komme til Gud.—Bunyan.

Likesom Adam fordervet os med fremmed synd uten vor skyld, saa gjorde Kristus os salige med fremmed naade uten vor fortjeneste.

Likesom Adams synd er blit vor egen, saa er og Kristi retferdighet blit vor egen.  
—Luther.

Voks som et palmetre, men i din følelse og bevissthet maa du bli som en isop paa veggen. Daglig mindre, daglig svakere og mer trengende til en stav utenfra. Guds barn vokser til dens hode—Kristus.

F. W. Krummacher.



## BETHANY SUNSET HOME

(Continued from Page 2)

## Donalda, Alberta

In memory of Mrs. L. Sorensrud—Mr. and Mrs. Chris Hendrickson, \$2.00.

## Edberg, Alberta

In memory of Mr. E. White—Mrs. Sarah Brown and family, \$2.00.

In memory of Mrs. Ronestad—Her many friends at Edberg, \$5.25.

## Edmonton, Alberta

In memory of Alex Olsen—Mrs. E. T. Mercer, \$2.00; Central Lutheran Ladies' Aid, \$20.00.

In memory of Mrs. Wikoss—Mrs. H. Scheidegger, \$1.00.

In memory of M. Brager—Mrs. Julia Mercer, \$2.00; Mrs. H. Scheidegger, \$3.00.

In memory of Mr. Christianson—Mr. and Mrs. E. Olson, Muriel, Clarence, Vera, Agnes, Osborne and Oswald, \$5.00.

## Enchant, Alberta

In memory of Mrs. Ellefsen—Mr. and Mrs. F. W. Howg and Mrs. Cameron, \$3.00; Zion Ladies' Aid, \$5.00; Mr. and Mrs. Melvin Orsten, \$5.00.

## Edmore, North Dakota

In memory of Mrs. Lassessen—Mrs. Emma Westby, \$3.00.

In memory of Mrs. G. Rollevstad—Mrs. Emma Westby, \$3.00.

## Hagen, Sask.

In memory of Mrs. Abrahamson—Mr. and Mrs. Einar Haave, \$5.00.

## Hendon, Sask.

Milton Oberg, \$10.00.

## Holden, Alberta

In memory of Mrs. G. Rollevstad—Mr. and Mrs. Gust Johnson and Leonard, \$1.00.

In memory of Alfred Sanderson—Mr. and Mrs. P. Sorensen, \$2.00; Mr. and Mrs. C. C. Sorensen, \$1.00; Mr. and Mrs. Conrad Huseby, \$2.00; Mr. and Mrs. Hans Huseby, \$1.00; Mr. and Mrs. Henry Huseby, \$1.00; Mr. and Mrs. L. S. Gassman, \$2.00; Mrs. Emma Westby, \$2.00.

In memory of Mrs. R. Aker—Mr. and Mrs. E. Holt and Norma, \$1.00; Mr. and Mrs. John Bruce, \$1.00.

In memory of Mrs. E. Christianson—Mrs. Emma Westby, \$1.00; Mr. and Mrs. Sigurd Augustine, \$1.00; Mr. and Mrs. Hans Huseby, \$1.00; Mr. and Mrs. Sigurd Burnstad, \$1.00; Mr. and Mrs. Stanley Evanchan, \$1.00; Mr. and Mrs. Norman Saboe, \$1.00.

## Irma, Alberta

In memory of Mrs. Knudson—Mr. and Mrs. T. A. Larson, \$2.50; Mr. and Mrs. J. Jackson, \$2.00; Mr. and Mrs. Joe Gulbraa and Carl, \$5.00.

## Lacombe, Alberta

In memory of Mrs. Larson—Amond Olson, \$1.00.

## Lougheed, Alberta

In memory of Mrs. Larson—Trinity Ladies' Aid, \$25.00.

## Macoun, Sask.

In memory of Emma C. Olson—Mr. and Mrs. Clarence Brandvold, \$2.00; Mr. and Mrs. P. A. Gustafson, \$2.00; Rev. and Mrs. Bue, \$2.00; Mrs. Marie Thorson, \$2.00; Bethany W.M.F., \$5.00.

In memory of Mrs. B. Fossum—Bethany W.M.F. (Rev. Bue congregation), \$3.00; Rev. and Mrs. S. Bue, \$2.00; Mr. and Mrs. P. Gustafson, \$1.00; Mr. and Mrs. C. Brandvold, \$2.00.

## New Norway, Alberta

In memory of C. Omoth—Mrs. Sarah Brown, Fred, Lester and Jack, \$2.00.

In memory of Mr. White—Mr. and Mrs. Carl Levang and Lois, \$2.00.

## New Westminster, B.C.

Mr. and Mrs. Erick Johanson (donation), \$5.00.

## Ohaton, Alberta

In memory of Alex Olson—Mr. and Mrs. H. Jacobs, \$1.00.

In memory of Alberta Havlik—Mr. and Mrs. Oral Nelson, \$1.00.

In memory of Mrs. C. Omoth, Mrs. Thomas, \$1.00.

In memory of Mrs. Wikoss—Mr. and Mrs. H. Jacobs, \$1.00.

## Parkside, Sask.

Mrs. A. Roberts, Parkside Ladies' Aid, \$6.35.

## Preeceville, Sask.

In memory of S. Swan—Mr. and Mrs. O. Elleraas, \$2.00; the Swan family, \$10.00; Mrs. A. Tonn, \$2.00.

St. John's Ladies' Aid (donation), \$5.00.

In memory of Wm. Petlich—Mr. and Mrs. Hans Kvern, \$2.00; Mr. and Mrs. J. Gilman, \$2.00; Mrs. Emma Long, \$2.00.

## Rose Valley, Sask.

Bethel Ladies' Aid (Easter gift), \$10.00.

## Rossland, B.C.

In memory of Mrs. Gothridge—Mr. and Mrs. E. Wagner and family, \$2.00.

## Round Hill, Alta.

A Friend, \$1.00.

## Ryley, Alberta

Mr. and Mrs. O. Bruce, \$1.00.

(Continued in Next Issue)

## YOUNG PEOPLE'S LUTHER LEAGUE

LUTHER S. OLSON, Editor, Camrose, Alberta

## EDITOR'S COLUMN

The Milwaukee Convention has come and gone! Now it's time for you fortunate ones that attended to "loosen-up" and tell us something about it — especially the spiritual aspects of it. Here is the proposition as I see it — either you that were there will have to tell us about it or we'll have to remain ignorant of what took place.

Why not send me a short article, poem, etc., (preferably something original) that you think reflects the highlight of your Milwaukee experience? I'll promise to get your contribution into the Shepherd. Thus can the blessings received by you few be passed on to and shared by many others.

## PRESIDENT'S COLUMN

"Let the Word of Christ dwell in you richly in all wisdom." (Col. 3:16)

This text is one of the glorious "3:16's" of the New Testament. Have you ever learned verses by grouping the 3:5's and the 3:16's, etc.? It is a fascinating and beneficial way. The very method may help you to "let the Word of Christ dwell in you richly."

However, we are particularly thinking about the Word of God and young people at this time of the year because very soon the Vacation Bible Schools will be held, and the various Bible Camps will be opening for another blessed period of study and fellowship in God's Word.

How we need to withdraw so that the Word of God can dwell in us these days! We have such a difficult time to really meditate in these busy days. Oh yes, we talk to God in prayer, we perhaps have regular times for reading of His Word, and we have fellowship about God's Word. But is this all that Paul meant by letting "the Word of Christ dwell in you richly"? No, he meant much more than an external sort of contact with God's Word. He meant that it must dwell, remain, live in our hearts. For that we need to have much time with God in quiet; we need to let Him speak to us when we are quiet; and our hearts receptive. Intensive study of God's Word is a wonderful way of storing up God's Word, and then quiet moments of meditation will give that Word a chance to permeate our very lives.

Can we forget how precious moments in our childhood were when father or mother gathered us children about them, and told us to be quiet for God wanted to speak to us through His Word? How piously we sat, not always understanding every word, but surely expecting a great message from God. If we could be that spiritually expectant today, there is no question but that the Word would shape our lives even more than it does. "Be still and know that I am God." God speaks to us through the still, small voice, but that voice is not heard when we are active, but only when we are quiet before Him.

We are thankful to God that the Lutheran church is known as the "Bible church". The church of the Reformation was willing to stand or fall on the Basis of God's revealed Word. The Word was the Truth of God. Do we really take this attitude today? Are we really so serious about "letting the Word of Christ dwell in us richly" that it is put foremost in our lives? I am afraid that too many of us stand guilty before God because the very Word of God that can regenerate lives has been relegated to a minor place in our lives.

But thanks be to God, the call comes to us again and again to receive this Word. May this summer with its Bible Camps, its evangelistic meetings, its Vacation Bible Schools,

its Bible Weeks, and its conventions really help us to see again how no work of the Church can really prosper unless it is founded upon the eternal, unchanging Word of the Living God! If you and I by our devotion to the Word can help others see that God's Word is really dwelling in our hearts, then our whole church can really be blessed by the fire of religious contagion that spreads life and vitality and joy from one to the other. Of all the hymns in our hymn-book I love none better than Luther's prayer:

"Lord, keep us steadfast in Thy Word, Curb those who fain by craft or sword Would wrest the kingdom from Thy Son, And set at naught all He hath done."

—O. K. Storaasli, YPLL President

## Panel Discussion

## Christ Is the Way in My Church Activity

I am sure you are all aware of the fact that not all church work is done in Christ's way. Have you ever heard of Sunday School Teachers quitting because of hurt feelings, Ladies' Aid members refusing to co-operate, good singers refusing to sing in the choir for some little reason, or a Luther League or L.D.R. member attending meetings only when there was no other social gathering?

We have heard that Jesus said that all service, whether in the church or outside the church, is to "bring glory and honor to His Father." We see that much of our church work today is not done to bring glory and honor to the Father but to bring glory and honor to self. Many persons if not, shall we say "made a fuss over" especially if they have done something, feel "put out" and will not do any more to help. Or a good singer, if not asked to take all the solos will not come to choir practice, or a Sunday School Teacher who thinks, "I know just about everything there is to know about teaching, I'll not bother going to Teacher's Training class". This is the negative side. But do any of us fit in this picture? If we do —

We need to ask God to help us to do things in the Christ Way. Remember — He was the very Son of God, yet that did not keep Him from taking the lowest places, of going into a poor home, or into the home of sinners. Ridicule, scorn, persecution and rejection did not keep Him from doing His Father's will, "Let this mind be in you which was also in Christ Jesus" we read in Phil. 2:5. It isn't just a simple thing. It takes constant watching and praying to keep the big "I" from coming out in front to receive the praise and honor of everyone. We need daily to receive grace to have Christ's mind and willingness in us to serve rather than be served.

In Matt. we have a description of the last judgment. Man came to Jesus saying, "Did I not do this or that? I even cast out devils in Thy Name." Jesus had to reply, "Depart from Me, I never knew you." This is a picture of a deceived church member who thinks that because he has been very active in the church he must have merited some favor with God.

Christ's Church should be concerned with one thing — to lead people to know Jesus as Saviour and Lord. In all our activities we should be conscious of this one thing. When we sit down with our Sunday School class what is our chief concern? Is it that our class think they have a good teacher or do we ask God to teach through us, to give us words to speak to them that they may learn to know Jesus?

In our organizations, L.L., L.D.R., Ladies' Aid, etc., do we seek to make

the organization a spiritual power? Do we seek to keep our church activities Christ centered or do we allow worldliness to enter in? Something we cannot escape is the command of Christ to pray and to go with His Word to all nations.

Can we pledge to each other today that we shall pray to be cleansed of all selfish motives and inferior methods of church work? We need to have our vision cleared of all non-essentials so that we can see that what we need is a straightforward gospel of sin and grace. We need to lay aside our own opinions and ways of doing things and seek Christ's Way as it is laid down in God's Word. His way never changes and so we need to give earnest heed to it.

Christ has a Way — He is Himself the Way of doing His great and mighty work.

—Contributed: S.L.B.I., Outlook

## Lake Alma Parish Bible Campers Bring blessing of the Camp Back To the People at Home

Yesterday, July 20, was a climax day in the Lake Alma Parish. At the suggestion of its pastor, S. J. Rude, that the campers present programs back home to those who could not come to camp the campers responded enthusiastically. The various topics describing the camp activities and spirit were assigned to various leaguers, lunch and picnic supper planned and cars secured. It proved to be a beautiful Sunday and at 10:30 a.m. all were lined up in front of the parsonage ready for Gladmar for its morning service. The newly rebuilt little church was filled and a most inspiring program was given. The newly bought church organ gave the audience a thrill as Viola Rude played it. Ethel Jankey presided and Reidun Tanberg spoke on classes and teachers, and Milton Rude spoke on the topic, "What Camp Has Meant to Me". There were instrumentals, duets, quartettes and a solo. It was a real testimonial to the worth of Bible camp.

Lunch was served at the parsonage, and from there the group went to Immanuel Church where another program was given and many took part in testimonies. The Spirit gripped everyone present as they listened to these young campers give testimony to the power of the Word in their lives. Following the picnic supper in a grove the group went to Lake Alma for its third program. Here the messages brought deep conviction to other souls and some requested prayer on their behalf. In each case a collection was taken to help defray the transportation expenses, which this year were quite an item as there were forty campers from the parish.

The group was so thrilled at this venture that they would not have missed it at any cost. But the people too, were so blessed by the way these young people presented salvation in such a gripping and spirit-filled manner. Yes, the Bible Camps are sources of blessings in our Church.

—Contributed.

## Thoughtful Comment

A seminary student began preaching his class sermon in a conceited manner, soon forgot it and retired in confusion. A professor kindly remarked, "If you had gone into the pulpit as you came out, you might have come out as you went in." — Earnest Worker.

## GIVE ME YOUR FLOWERS NOW

I would rather have one little rose  
From the garden of a friend,  
Than to have the choicest flowers  
When my stay on earth must end.